

HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 12, No. 7

Citizen Band Potawatomi Tribe

July, 1990

All questions approved in annual election



1990 Pow Wow Most Colorful Ever

This Native American dancer typifies the glorious color and drama of the Citizen Band Potawatomi Tribe's 18th annual Pow Wow, held June 29-July 1 on the tribal pow wow grounds. Improvements to the grounds attracted record crowds. Many pictures begin on page 8.

General council session short and sweet; over in time for dinner

The Citizen Band Potawatomi Tribe's annual General Council meeting held June 30, 1990, was unusual in several respects:

- The results of the annual election were the first thing on the agenda;
- The meeting was one of the most peaceful ever, with practically no strife;
- And the session was adjourned in time for the free dinner for the first time in recent memory.

Members of the Tribal election committee were waiting in the door with their results even before the meeting convened at 3 p.m. Immediately after Chairman John A. Barrett Jr. called the meeting to order, the results of the absentee and on-site were announced:

Proposition 1 (relating to enrollment and removal from tribal rolls): 368 absentee votes and 73 live votes, for a total of 441 votes, for; 72 absentee and 22 live votes, for a total of 94, against.

Proposition 2 (the budget for the interest money from set-aside funds): 372 absentee and 70 live votes, for a total of 442, for; and 63 absentee and 26 live, for a total of 89 votes, against.

Proposition 3 (to establish regional offices to be staffed by volunteers): 290 absentee and 57 live votes, for a total of 347, for; 141 absentee and 38 live, for a total of 179 votes, against.

Barrett, after expressing his appreciation for the passage of all the questions, pointed out that "a constitutional election will be needed" for the first and third propositions. "This was sort of a popularity poll," he noted.

The chairman greeted those present by calling the names of various families and asking them to stand. Bertha Self, 91, was honored as the wisest Potawatomi present for the meeting, and Pam Gomez as having come the farthest. Ms. Gomez lives in Nassau, The Bahamas.

Reports to the tribe were made by several guests. Dennis Jett, president of First Oklahoma Bank, reported that the bank, of which the tribe owns controlling interest, has \$21 million in assets and "made \$112,000 last year. We're doing well and growing each day," the banker said. "We have the highest capitalization rate of any bank in the county."

Tribal attorney Michael Minnis presented what he termed "good news — we had three very important victories in the 10th Circuit." He reviewed the favorable decision in the bingo case, commenting that the court had "said (Federal

Please turn to page 16

Who should keep the wheel?

Three-way battle underway over sacred site

A three-way difference has emerged over the Medicine Wheel National Landmark.

The town of Lovell, Wyo., the Forest Service and the Medicine Wheel Coalition of Sacred Sites of North America are at odds over economic development in the area.

The Medicine Wheel, which is used by Native Americans as a religious site, is located on Forest Service land.

Members of the coalition claim the Forest Service is letting dollar signs get in the way of their religious freedom.

Larry Tohne, a member of the recreation staff of the Big Horn National Forest, said that is not true.

"We turned that corner a year and a half ago," he said. "Native Americans expressed their concern that we had a lack of understanding. We've learned a lot in the last two years. We are not insensitive. We are trying to be responsive with them. And it's not just paper work, we are sincere."

Cal Jinx, of Lovell, also denied it was an issue of money versus religious rights.

"But I think it's interesting to note that the site wasn't used as a religious site until two years ago," Jinx said.

"And Native Americans who are complaining have never been there or aren't from this area. It was the Crows who were natives," he said.

John Tarnesse, a Shoshone Tribe representative, said, "All we're really standing up for is our rights to perform our sacred ceremonies just like any other people in this world. We feel the majority should respect what we stand for."

According to John Trope, attorney for the coalition and an employee of the Association on American Indian Affairs, Inc., the Forest Service has proposed a plan for motorized traffic, improved roads, the building of viewing platforms over the wheel and other things to increase tourism without protection for the tribes.

"The coalition is not interested in cutting off the tourists," Trope said. "We just want to restrict motorized traffic and provide security, special protection for the area. That's all we're trying to get across."

"We want Indian security guards and the natural habitat protected. We don't want to keep anyone out except during sacred ceremonies." Native Americans want exclusive uninterrupted use of the site for religious ceremonies 12 days out of the year.

"We are evaluating that request," Tohne said. "We're putting an

environmental document."

He also said they had no problem with Indian guards, but financial resources did not allow the Forest Service to hire them to the extent the coalition desires.

The coalition also alleges the Forest Service has not been a good custodian of the wheel.

According to Jerry Flute, ad hoc coordinator of the coalition and member of the Association on American Indian Affairs, Inc., the Northern Cheyennes talked about a renewal ceremony of the wheel every spring.

"They'd go in there and renew the wheel — put rocks back in place because of disruption during the winter," Flute said.

It's been 40 years since they've been allowed to do that. Instead they have allowed testing in the area and have dug in the spokes of the wheel. Over the years the Forest Service has had custodial responsibility, the wheel has deteriorated and the condition has deteriorated because people carry off the rocks.

"Now we make tobacco offerings, same as the tribes do on Bear Butte near Sturgis. The Forest Service has constructed a cyclone fence with barbed wire on top; that is very offensive to the tribes. So when they go there to make their offerings they tie the tobacco to the fence. Tourists come up and take the offerings. There's no type of security to prevent this," Flute said.

The Forest Service is considering taking down the cyclone fence and replacing it with one 3 to 4 feet high made of natural materials complete with viewing platforms. The coalition is opposed to the viewing platforms.

"Others told us when they first got involved, there were times they actually were asked to leave while they were having ceremonies," Flute continued. "Tall Bull said several times he had to hide himself during ceremonies on behalf of the Northern Cheyenne society," Flute said.

Another source of dissent is the building of a multi-use facility near the base of the mountain.

Native Americans desire it to be at least two and a half miles from the site, Flute said.

Virgil Franklin, one of the chiefs from Oklahoma, said, "This should be treated as more than a tourist attraction. They are ignoring our religious beliefs. We'd like to be able to go there and worship where we feel like it. Now that the wheel has become a national object, the prayer site has been desecrated and people have removed things."

The use of signs in the areas has

also caused differences.

Flute said a sign now indicated the Medicine Wheel was an Indian relic.

"We find that term very offensive," he said. "We've asked that it be changed."

Members of the coalition say the Forest Service has conceded on the easy issues but contends bigger issues such as mining, logging and drilling still provide barriers.

According to Tohne, however the issues of logging and mining have been put on hold pending further negotiations with the coalition.

"As it stands now the Forest Service has been cooperating," Flute said, "but not to the extent to tell us the tribes' position is to prevail."

Haman Wise, a Shoshone Tribe representative, said trust has not been maintained and understanding is still needed.

"They (the Forest Service) say yes and then when they get away — I guess the real term is Indian giver — because they turn it around and word it a different way. A lot of words and terms they use to say OK, we'll do this or we'll do that, and they'll turn around and do the opposite. That's what we're having problems with. They say yes to your face and then change the words around and go ahead with what they were planning," Wise said.

Wise was referring to a permit awarded to an outfitter and archaeological test digs that were done.

Flute said, "We were told things were on hold and then they authorized a permit for an outfitter to operate near Porcupine camp which is three miles from the wheel. He has three or four portable shelters set up and he brings in people for hunting, fishing and snowmobiling and the tribes are opposed to snowmobiling at the wheel."

Tohne said snowmobiling was allowed but as a rule the snow blew off in that area and without snow, snowmobilers were non-existent. "It's not a management problem," he said.

Fred Chapman, a review and compliance archaeologist who handles Indian relations for the Wyoming State Historical Preservation Office, verified that a permit was issued for an outfitter a year and a half or two years ago.

"Our office did protest the issuance of that permit," Chapman said. "First of all, it was issued illegally as it did not comply with the National Preservation Act. The Forest Service's stand was that it was far enough away from the wheel as to not cause any impact. At this time it is an unresolved issue."

Chapman also confirmed that archaeological testing has been done.

"Archaeological testing was done near the intersection of the highway and the Medicine Wheel road," Chapman said. "Our office was consulted and we did agree with that decision but Native Americans were not consulted to my knowledge and that was inappropriate."

Flute also alleged there was an effort by some commercial interests in Lovell to divert tourism to the wheel area.

"There has also been some plans of a particular former state Senator who owns land near the wheel to build a resort there which would be very close to the wheel," Flute said.

Former Senator Cal Taggart expressed amusement at the word resort.

"Resort?" Taggart chuckled. "Do you know what my resort consists of? My wife inherited a cabin from her grandfather in 1947," he said.

"The wheel is a fine place to go and commune with God. There's a special feeling for all who go there. We're trying to work with tribes on these issues and our primary concern in the protection of the site," Taggart said.

"Through our scoping efforts with the public the last two years we have determined that this project is complex and has national significance therefore, warranting us to do an Environmental Impact Statement."

The newsletter also said that due to concerns over protection measures, additional measures would be taken for the summer. These will include improved fence maintenance, increasing patrols by Forest Service employees, posting a "no entry" sign on the fence and establishing photo points. Pictures will be taken from these points annually to monitor the condition of the wheel over time.

Flute stressed the importance of protecting religious sites and said very few Sioux tribes have been involved up this point.

"They have to understand that the Medicine Wheel has as much if not more religious significance as Bear Butte," Flute said. "We try to protect all religious sites and we'd like them to become actively involved."

Tarnesse concluded, "We like to be open. When something like this comes up they say the Indians are up to no good. Actually we're just getting in touch with the spirit and the Father himself."

"We don't desecrate their beliefs. Why should they desecrate ours?" he asked.

Scenes From All Over During Potawatomi Days



Firelake Golf Course Was Scene Of All-Indian Tourney



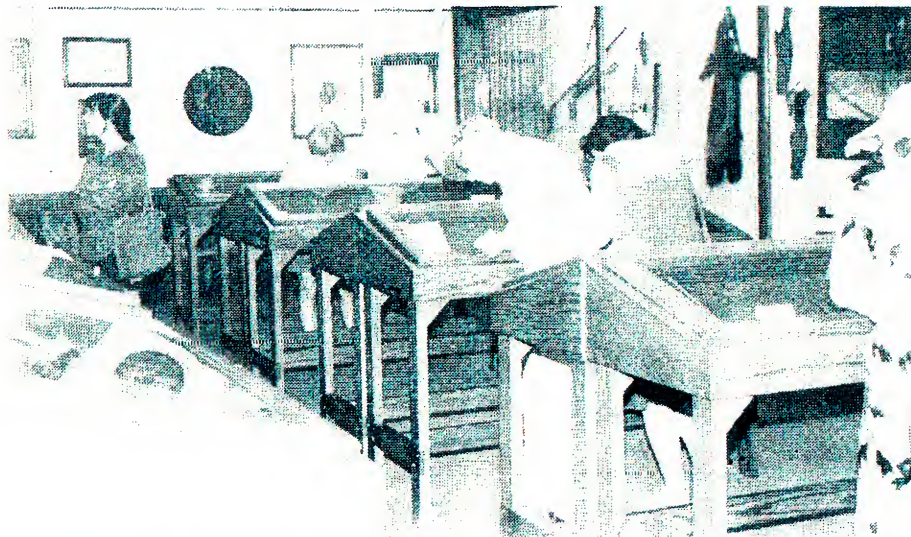
Health Services Offered Various Health Screening



Lavita McCraw Prepares To Vote



Ann Marie Schoeckel Enrolls Relative While Tim Mugs Camera



Tribal Museum Attracted The Curious And Interested



Horseshoe Tournament: Did The Chairman Have A Ringer?



Bob Davis, Linda Capps Sworn In By Judge Lawrence Wahpepah



The 'Wise' — Bertha Self — At The General Council

Letter from the chairman

Msen A Ken Eh Na Ka Nit

Bourzho Nicon (Hello, my friends),

The 1990 General Council and Powwow was a resounding success. Several thousand people really enjoyed the new facilities and some of the finest dancers we have ever had at our Powwow. Once again, Orville and Margie Kirk did a tremendous job for us. The time, effort, and experience it takes to put on a powwow of this size are tremendous. The Potawatomi Tribe is fortunate to have their expert talents.

Certainly deserving of honor and mention for his nearly around-the-clock efforts is Bob Dunning. The construction of the new powwow grounds improvements and the beautiful appearance of the facility was a result of the untiring efforts of Bob and his crew. Megwetch to you and your people.

The referendum issues all passed—which means we must now begin the long hard process of implementation. The organization of

the Regional Council offices will begin first and the request for the constitutional changes next. Watch for more in the HowNiKan on the volunteer recruitments at each city.

The HowNiKan has been edited by Gloria Trotter for approximately the last year and her talent is apparent in the improvements over past years. The actual publication work—design, layout, typesetting and photographic work—is done at the offices of The Tecumseh County-wide News which also publishes the McCloud, Oklahoma newspaper. The Countywide is majority owned by Wayne and Gloria Trotter. They have started a new weekly paper in Shawnee, Oklahoma called The Shawnee Sun. In order to start this paper, they offered to investors a minority portion of their stock. I have purchased less than 10%, my wife Sheryl has purchased under 5%, and Hilton and Romona Melot have purchased under 5% of this stock. Since the Tribe does business

with the Trotters, this information should be made public to you. There is no conflict of interest, but the Business Committee should make everyone aware of any direct or indirect ownership, however small, they might have in a company that does business with the Tribe.

We have been watching with a great deal of interest the election story of Jackie Taylor, the bright and capable Potawatomi woman who is running for the Oregon Legislature. She has won the Democratic Party nomination after a hard-fought primary election and faces a tough opponent in the fall. I hope all of you who live in Oregon can help her out. Only through American Indian representation in state legislatures can we stop the steady erosion of our historical sovereignty. In Oklahoma it is certainly past the erosion stage—it is an avalanche of court attacks and law suits. We are still pressing our case with the Oklahoma Tax Commission in the

United States Supreme Court. The resignation of Justice Brennan is a loss of support for Indian cases in the past, and we do not know how the new Justice, Judge Souter(?) is going to vote on Native American issues. President Bush says he is a "strict constructionist" who practices "judicial restraint" that is, he does not try to create new law in the courts. Since the doctrine of tribal immunity from taxation goes clear back to 1832 and Chief Justice Marshall, we can only hope a "strict constructionist" will uphold this 150 year old precedent.

Thank you for the show of support given the Business Committee in your votes this election. We will continue to try our hardest. We will see you at Council.

Megwetch,

John Barrett

John Barrett

Sitting Bull's grandson tells different Little Big Horn story

By Jon Jeter

Minneapolis Star-Tribune

In movies and history books, Sitting Bull and Crazy Horse and their Indian warriors were wild, screaming savages who ambushed Lt. Col.

George Custer and elements of the courageous Seventh Cavalry at the Little Bighorn, mowing them down in cold blood.

"Baloney," said Issac Dog Eagle. Dog Eagle, Sitting Bull's great-great-grandson, remembers vividly the stories told by his grandfather, Sitting Bull's grandson, who also fought in the battle, stories quite a bit different than the ones typically depicted in movies and books.

Custer and more than 250 soldiers under his command were slaughtered in the confrontation on the hills above the Little Bighorn River in Montana Territory. And 114 years later, the most famous episode of the Indian wars remains shrouded in mystery and ripe for debate.

For years the Sioux and Cheyenne wouldn't share details of their victory, in part because they feared retaliation. But for more than a century, the stories of Custer's final moments have been passed from generation to generation within Sitting Bull's Hunkpapa Sioux tribe.

Dog Eagle, 50, has heard the story hundreds of times at the Standing Rock Indian Reservation in North Dakota, often from his grandmother. The children would gather around her in a circle, feasting on wild berry pudding, fry bread and dried corn

soup, and listen.

There was no ambush at the Little Bighorn, although Custer would have caught the Indian camp by surprise had it not been for Dog Eagle's grandfather, One Bull. It was One Bull, then an 18-year-old warrior, who spotted Maj. Marcus Reno, a controversial figure in the battle, as he took a herd of horses to the river to drink.

Custer had divided his force into three regiments, giving Reno about 140 men to attack the southern edge of the Indian village, which extended along the river.

Before the attack, though, one of Reno's men fired an errant shot at One Bull and another young warrior, Grey Eagle, who ran back to the camp to tell Sitting Bull and other leaders, according to lore. But the camp did not brace for the onslaught, said Dog Eagle. Sitting Bull and other elders continued to meet in a huge tepee and the younger braves continued to meet in a huge tepee with daily chores.

"They were trained to always be ready for battle," said Dog Eagle, but the warriors quickly turned them back. History accounts, he said, have always overestimated the number of Indians who actually fought at Little Bighorn. While there were, indeed, many Indian warriors,

only the younger ones, between the ages of 16 and 22, actually fought. Still, that included several hundred men, more than twice the number of U.S. soldiers, said Dog Eagle.

Movies often depicted the Indians as a frenzied, madly whooping mob that massacred the soldiers with cold-blooded vigor. And news accounts have described the bodies of the fallen soldiers as badly mutilated. Dog Eagle disputed those claims. The warring Indians entered battle with solemn reserve, and found dignity in inflicting quick, painless deaths whenever possible, he said.

"We are not godless, merciless people. They were protecting their families and their lands. It was not something they enjoyed doing."

Many of the Indian warriors overpowered U.S. soldiers by crouching over the side of their horses away from the soldiers, almost parallel to the ground, said Dog Eagle. The cavalrymen could not see the warriors, who would rise from seemingly riderless mounts to attack the bewildered soldiers with war clubs. Reno and many of his men retreated to a bluff above the river, but the Indians continued to attack, and Reno fled, driving his horse wildly into a gully, where he hid. Many accounts said Reno was drunk or hiding during much of the action.

"He wouldn't come out and fight

like an man," said Dog Eagle, recalling the taunting words of his grandmother. Meanwhile, the Sioux and Cheyenne warriors were converging upon Custer and his men, working their way steadily uphill. Dog Eagle said his grandmother's stories contradicted the popular image of "Custer's Last Stand," in which the Seventh Cavalry dug in for one last futile effort to repel the Indian warriors.

"A lot of them (the soldiers) were so scared they just shot straight up in the air," said Dog Eagle. One Bull spotted a soldier in the river and killed him with a tomahawk, said Dog Eagle. A relative later was named Killed in Water to honor One Bull, said Dog Eagle.

The battle lasted no longer than a hour, said Dog Eagle. But he said he does not know what happened to Custer, who was killed by two bullets, and was often portrayed as the last man to succumb, valiantly fending off attackers until his dying breath. "No one knew who he was," said Dog Eagle.

Sitting Bull, who was in his 40s at the time, sat in his tepee during the battle, praying with other Sioux elders, Dog Eagle said. The battle heightened tensions against the Sioux, forcing them to flee to Canada. Sitting Bull was killed 100 years ago during a scuffle with Indian police. But Dog Eagle said that it's important that everyone know that happened that day at the Little Bighorn. "The only way that the races can truly come together is by trying to understand one another," he said.





In your opinion ...

Reader Thanks Administration For Good Pow Wow

Dear Chairman Barrett:

Congratulations to you, the members of the Business Committee, and all others responsible for the excellent job of conducting the annual pow-wow.

I wish to express my appreciation also for the professional manner in which the Council meeting was held. Those of us in the tribe who feel the administration is doing an outstanding job are not always the most vocal, but our numbers are many and you have our full support.

Thank you also for the beautiful shawl made by Esther Lowden. The long journey from Nassau to Shawnee was a worthwhile trip thanks to your fine efforts. Keep up the good work!

Sincerely,

Pamela L. Gomez
Nassau, New Providence,
Bahamas

Another enjoys first pow wow, wants tape

HowNiKan,

I want to thank you all for helping me pay for my hearing aid. The check sure did help, thanks again.

I really enjoyed the Pow Wow, my first time to go to the Pow Wow.

I couldn't believe how beautiful it was and what I had been missing all these years.

Would it be possible to get one of the tapes of the Pow Wow?

I am really proud of all the good work you all are doing.

Keep up the good work.

I didn't get to speak to Hilton Melot. I kept trying to see him, but he was so busy.

Hi, Hilton Melot!

Sincerely,

Oleta C. Holloway
Dickens, TX

Golf course in great shape

How-Ni-Kan:

I want the tribal members to know that the Fire Lake Golf Course is in great shape and second to none of the other public courses we have played in Oklahoma.

We played the course while attending the Pow Wow. The fairway grass was in good condition and the greens were excellent. The staff was friendly and helpful.

We are looking forward to playing in the Ogee Open there October 20 in conjunction with our reunion.

J. D. & Imogene Holt
Pryor, OK

New member finishes school with honors

Dear Mr. Barrett:

Just a quick note to give you some graduation information on a new Potawatomi member taken in under the descendency amendment - our daughter, Deborah C. Sten, (4-12-67).

Debbie graduated from California

State University Sacramento, December 1989, a mid-term graduation. She was graduated "With Honors" in Communication Studies. She was admitted to the Phi Kappa Phi National Honor Society in March 1990. She recently moved to her new home in Folsom, CA., started a new business and will be married on July 21, 1990 to Mr. Brian Escamilla.

We are very proud of Debbie, and wanted to share her good fortunes with the rest of the tribe.

Most Cordially,

Catherine and Aaron Sten

P.S. Starting a new business will require taking your advice - Press On, "Persistence and determination alone are omnipotent."

Writer seeks help on research project

Attention Potawatomis:

I am conducting a research on authentic Potawatomi clothing and jewelry. Any information or photos on this would be greatly appreciated.

Please Contact:

Carolyn Davis
4415 Ashland
Duncan, OK 73533
(405) 255-5403

Nebraska Omahas lose battle to reclaim lost Iowa land

Indians of the Omaha tribe based in Nebraska have lost a legal battle to claim western Iowa farmland and woodlands as their own. A lawsuit the tribe had filed claiming that 8,000 acres along the Iowa side of the Missouri River belonged to the reservation on the Nebraska side was thrown out of court in late May.

US District Judge Warren Urbom of Lincoln dismissed the case "with prejudice," which means the tribe's claims are barred forever. "I do it with reluctance," Urbom said. "This sanction is a distasteful one. So, however, is the record of past and intended future noncompliance (with court procedures by the tribe's attorney.) The course of the case has been tortuous and torturous. It must now end."

The Omahas began their fight 17 years ago when some tribal members occupied the disputed land by setting up a tepee and living there. The Indians argued that the river had changed its course to the west and left their land in Iowa.

The first half of the dispute involved 2,900 acres at the Blackbird Bend. The tribe was awarded 1,900 acres in the mid-1980s. The State of Iowa and private landowners retained the remainder.

This dismissal involved the second half of the dispute over 8,000 acres at the Monona and Mission Bends, land south of Sloan, Iowa where the Winnebago Tribe oper-

ates the Winn-A-Bingo casino and bingo hall on reservation land.

The tribe's attorney, William Veeder of Washington, D.C., said he plans to appeal the dismissal because he believes the tribe "has been deprived of its day in court." He added that it is "simply untrue" that he failed to comply with court orders.

Defeated chairman predicts doom

Roger Jourdain recently predicted doom for the Red Lake Reservation after he was defeated for re-election as tribal chairman after holding the post for 31 years.

"I feel sorry for the members of the Red Lake Band because they're going to suffer some dire consequences from some inexperienced and inept people who are really irresponsible," Jourdain said May 25 after learning that he had lost his bid for a ninth term to Gerald "Butch" Brun.

Brun, 51, a former Tribal Council member, who campaigned on a promise of more open and responsive government, received 1,175 votes.

That was 136 more than Jourdain received, according to election results certified and released by the tribal General Election Board. A third candidate, former tribal judge Bruce Graves, garnered 218 votes.

From the chaplain ...

Dear Tribal Family,

This year's powwow was a tremendous success. It was a great honor to serve at the powwow as your chaplain.

When I mention the fact that I'm chaplain, people immediately think of one person trying to do the work that would ordinarily take many people. It would be easy to see the possibility of a big ego in action, but let me assure you that I am not alone in this chaplaincy. There is now a group of dedicated Christian people involved as the advisory support group to the chaplaincy and thanks to their dedication, we have held our first worship service on the Sunday morning of our 1990 powwow.

The members of our advisory support group are Linda Capps, Esther Lowden, Joyce Abel, Rev. Jim Knowles, Dr. Carol Hampton, Rev. Hal Greenwood and myself. These individuals are especially dedicated to the peace and unity of the Potawatomi Tribe and all other American Indian people.

We ask your sincere prayers for the success of all future plans, that we may serve to expand the spiritual, physical and mental welfare of those people in which we serve.

This year's worship service was held just southeast of the powwow grounds. Seventy worshipful individuals attended.

We gathered under a large tent to worship and give thanksgiving to our Lord and our Creator. The area was traditionally smoked with flat cedar and sage. The elders were seated facing the East and they freely offered their prayers on behalf of the entire congregation.

To me they truly displayed in action the leadership of which they symbolize as elders and I am most grateful to them.

Next year should prove to be another great powwow and the worship will be even better. We're looking forward to seeing many new people and making more friends through the next year, God willing.

If you have any concerns or suggestions please write to the Potawatomi Chaplain's Program in care of The Citizen Band Potawatomi Tribe, 1901 Gordon Cooper Drive, Shawnee, OK 74801

— Rev. Norman W. Kiker

Tribes In Oklahoma ...

Red Earth Tremendous Success, Draws 139,000

The 1990 Red Earth Native American Cultural Festival was a tremendous success and again dazzled and delighted event-goers and participants alike. Estimated attendance increased 11% over 1989 with more than 139,000 visitors attending the annual 3-day event held at the Myriad Convention Center in downtown Oklahoma City.

In its fourth year, Red Earth has experienced enormous growth since its inception in 1987. Attendees were enticed by the variety of works presented by 144 master artists in the indoor Gallery as well as the 59 artists exhibiting in the Market.

Ten of the nation's finest drum groups and singers inspired exhilarating performances by over 1,200 participants who travelled to Oklahoma from across the United States and Canada to participate in the Dance Competition. Popularity continues to grow in this area and with the addition of the Special Evening Dance Performance ticket sales increased 12% and totalled approximately \$115,000.

The successful production of Red Earth '90 was due to the hard work of more than 500 volunteers who planned, developed, and implemented the project. The financial support and contributions of services and materials from corporations, individuals, private foundations and agencies, and state and local funding insured its success.

The continued support of the community will enable Red Earth to build on past success while developing additional programs which encourage the continuance and preservation of the Native American cultural heritage.

Plans for the 1991 Festival, which is scheduled for June 7-9, 1991 are already underway, where Red Earth will once again fill downtown Oklahoma City with color and celebration.

Kiowas Elect New Officials, Approve budget

(From the Kiowa Indian News, Carnegie, OK, June 1990) — The Kiowa Tribal members went to the polls on June 2 to select a tribal chairman, tribal treasurer, two business committee members, and four housing commissioners. The Kiowas also voted on the 1991 tribal government budget, the Kiowa, Comanche, Apache Inter-tribal Land Use Committee budget, and two

issues.

J. T. Goombi was re-elected tribal chairman for a full two year term. Goombi was elected in 1989 to serve out the remaining one year term in the vacated chairman position.

Elected also with Goombi was Bob Cannon as Tribal Treasurer; Carol Flores and Allene Woodard as business committee members; and Anita Toppah Schneider, Eugene "Gene" Geionety, Alinda Tillet, and Arthur Unap Jr. as housing commissioners.

The Kiowas approved the Tribal Government budget for Fiscal Year 1991. The total budget amount approved was \$231,594.00.

The voters also approved the KCA Inter-tribal Land Use Committee budget, which is \$186,015.00. The Comanche Tribe failed to put the budget on their ballot in the June 16 election. The KCALUC must await approval by the Comanche before the budget amount can be drawn down from the KCA funds.

Issue #1, which was to request \$25,000 from the 20% Multi-purpose Fund to be used to appoint a non-salaried person to do research and collect information on the Kiowa culture for preservation and copy righting for the Kiowa Tribe, was defeated.

Issue #2, which was to increase the salary of the tribal chairman to \$24,000 a year, was defeated.

A total of 880 ballots were casted in the June 2 election. Sixty-four ballots were spoiled and not counted.

Handicapped Indian Children Sought For Help

During the 1990 summer months, the Anadarko Area Division of Indian Education Exceptional Child Find Project will be taking referrals, seeking, and giving information for handicapped Indian children, ages birth - 21 years, who are not receiving needed special education and related services.

The Anadarko Area Division of Indian Education Exceptional Child Find Project will be providing information for public awareness concerning P. L. 94-142, the Education for the Handicapped Act, as well as state and federal programs for handicapped Indian children from birth to 21 years of age. Also, information will be provided on the referral process through meetings, pamphlets, and letters.

Exceptional children are defined as those who are mentally retarded, learning disabled, emotionally disturbed, blind, visually impaired, hearing impaired, physically disabled, speech impaired, and

other health impaired.

For more information, please contact Ms. Judy Littleman or Darrell Kauley at Exceptional Child Find Project, Division of Indian Education Programs, Anadarko Area Office, P.O. Box 368, Anadarko, Oklahoma 73005, Phone (405) 247-6673, Extension 240 or 448.

Navajo Helps Indian Prisoners In Oklahoma

Oklahoma federal prison inmates thanked a Navajo man for his work in a program offering spiritual guidance to Indian prison inmates. Inmates of the federal Corrections Institute in El Reno, Okla., gave a plaque to Lennie Foster on Monday.

Foster, director of the Navajo

Corrections Project, said he travels to 30 prisons in six states to build sweat lodges for purification ceremonies or arrange healing or protection ceremonies for Navajos and other Indians.

The most common of the traditional ceremonies is the "turning the basket" ceremony which is performed at the home of the inmate to ensure his emotional, psychological, and spiritual powers are intact and that he will return to the home, he said.

Foster also arranges transportation for Navajo families to visit loved ones in prisons and offers parole plans. He started the project in 1981. The tribe funds his work with about \$55,000 for staff, travel and office expenses through the Navajo Division of Substance Abuse and Mental Health.

Most Indians Came Across Strait

Nearly all American Indians are descendants of a single small band of pioneers who walked across what's now the Bering Strait from Asia 15,000 to 30,000 years ago, a genetics researcher said recently.

The descendants of this hardy group make up 95 percent of American Indians, including the Mayans, Incas and many others spread throughout North, Central and South America. The exceptions are the Eskimos and Aleuts of the Arctic rim, the Navajos, Apaches and a few others who arrived later, said Douglas Wallace of Emory University in Atlanta.

"It was clearly a small migration," Wallace said of the ancestral group. He based his findings on studies of the genes that are related to the body's energy production. The genes were extracted from blood samples from members of three different Indian groups.

In a presentation during a genetics course at the Jackson Laboratory in Bar Harbor, Wallace also reported using the same energy-producing genes — called mitochondria — to identify for the first time the cause of a form of epilepsy.

The mitochondrial genes, which are separate from the body's other genes, are passed on to children only by mothers, not by fathers.

Studies of the genes allow researchers to trace maternal ancestry, Wallace explained.

The research on American Indians showed that the vast majority descended from four women in that original migrating group.

"That's a striking finding," said Michael Silverstein, an anthropologist at the University of Chicago who studies American Indian languages.

If the finding is confirmed, Silverstein said, it significantly extends the conclusions about Indian origins that can be made using language studies.

In March, anthropologists met in Boulder, Colo., to debate a suggestion by Joseph Greenberg of Stanford University that most American Indian languages derived from one ancestral language.

That controversial view is supported by Wallace's studies, which trace most American Indians to the migration of a single small group of people who presumably spoke the same language, Wallace said.

Other researchers have identified up to 200 linguistic groups, said Greenberg. That would suggest there had been many separate migrations or that the migrations occurred so long ago that the original language had had time to split into many different forms.

Wallace said his data argues strongly against those possibilities.

Wallace is trying to determine when the small group of Indian pioneers lived. The land bridge across the Bering Strait existed from about 30,000 years ago, when the glaciers that covered it receded, until about 15,000 years ago, when the glaciers melted and water covered the bridge.

He hopes to establish the time of migration using techniques to find how much time it took for the ancestors' genes to diversify to the way they are among Indians today.

The studies might also be used to test the longshot theory that American Indians descended from Polynesians who managed to migrate from their islands in the south and central Pacific.

"It's the first epilepsy that's ever been worked out at the molecular level," Wallace said.

NATIONAL NEWS

Water Ceremony Ends Drought After Four Years

It rained nine days after an Indian water ceremony in California, and Three Valleys Municipal Water District officials coping with a four-year drought are impressed.

"I'm a pragmatic person," said Three Valleys Municipal Water District executive Paul Stiglich, whose agency paid for the ceremony. "The Indians came. They danced. It rained. We'll probably send them a thank-you note."

Tony Romero, the 67-year-old patriarch of the Chumash Reservation in Santa Ynez, said it wasn't exactly a rain dance. It was a water ceremony, he said, an act of reverence for one of the Earth's natural resources.

Three Valleys provides water for about 500,000 residents of the eastern San Gabriel Valley, 30 miles east of downtown Los Angeles. The district paid Romero and his family \$1,000 to perform at an annual awareness luncheon on May 18. Nine days later, a surprise one-inch deluge soaked the region. Not enough to stop the drought, but a nice surprise, officials said.

"The whole idea was really for them just to share the reverence they have for water and other natural resources. But I'm not going to say it didn't help," said district General Manager Richard Hansen. Romero said he doesn't have any power to make it rain, but he notes if you pray hard enough, your voice might just be heard.

"Everything we did was sincere and from the heart," Romero said after the Memorial Day weekend storm. "If they think it helped, then don't spoil it for them."

Native News Receives Grant For Radio Show

National Native News, the country's only daily radio news program focusing on Native American issues, has received a grant of \$150,000 from the Northwest Area Foundation in St. Paul, Minnesota.

The Foundation, which supports initiatives in Minnesota, Iowa, North Dakota, South Dakota, Montana, Idaho, Washington and Oregon, made its first grant to National Native News in 1987.

At that time, the program was heard on 60 stations in the U.S. Today over 130 stations from Alaska to Florida carry National Native News daily. It is Alaska's only nationally broadcast radio program.

National Native News is pro-

duced by the Alaska Public Radio Network at its Anchorage studios. APRN President Diane S. Kaplan said the grant will be used to expand the reach of the program.

"The first award came at a time when the future of National Native News was uncertain," she said. "This grant is especially satisfying because it recognizes our achievements over the past three years and acknowledges the Foundation's belief in the value of the news service."

Creeks Claim Government Playing Games

A Creek Indian leader says his Florida Panhandle tribe is caught in a game of oneupmanship with government officials trying to make it more difficult to get federal recognition.

"You hire an anthropologist and write a good position and then the government ups the ante," said Don Sharon, the elected chairman of the Florida Tribe of Eastern Creek Indians. "Then you've got to go out and hire a better anthropologist. It's escalating into the fact that nobody can hardly get recognized."

"If you are going to amount to anything as an Indian tribe you've got to have federal recognition," Sharon said in a recent interview.

Federal recognition would make the Eastern Creeks eligible for health and housing benefits, minority assistance programs and grants of various kinds.

It also would allow the tribe to set up a bingo parlor, something once planned but now on the back burner because of competition from the Florida lottery, Sharon said. The tribe's main goal, he said, is respect.

"It's important to a lot of our people ... to reinforce that part of their history that says (to the government): 'In spite of what you did — you killed my ancestors, you deported them, you took away our culture — we're still here, we're still Indians and we still have our Indian identity,'" Sharon said.

IHS Employees Receive Pay After Five Years

(From the Navajo Times, Window Rock, Arizona, June 14, 1990) — After five years of bureaucratic red tape and administrative hearings, 41 employees of the Indian Health Service have received more than \$2.4 million to pay for being on standby between 1978 and 1987.

"We still have several more million dollars in claims in for these

individuals as well as for as many as 60 other IHS employees in IHS facilities on the Navajo Reservation," said Pat Hallahan, an international representative for the Laborer's International Union of North America.

The dispute goes back to 1985 when employees at IHS hospitals in Tuba City, Chinle and Fort Defiance began protesting being on standby for as many as 30 hours a week with no pay unless they were called in and then only for the time worked.

Employees who lived more than 15 minutes away from their duty station testified during administrative hearings of sleeping in their cars on the hospital grounds to be ready if needed. And one employee said that every time she was on standby she would have to hire a babysitter to be with her to be ready to watch her children if she was called in.

Hallahan said the 41 affected employees, who range from lab technicians to licensed practical nurses, will receive payments of anywhere from \$2,500 to about \$125,000, depending on how much time they worked for the IHS during the 1978 to 1987 period and how much time they spent on standby.

Ousted Chairman Must Reimburse Navajo Legal Costs

(From the Navajo Times, Window Rock, Arizona, July 4, 1990) — Suspended Navajo Tribal Chairman Peter MacDonald has been ordered by the tribal court here to reimburse the Navajo nation for legal costs incurred in taking him to court earlier this year.

Window Rock District Court Judge Alan Sloan had ordered MacDonald to pay more than \$3,675 for violating an agreement not to try to use his power as chairman after he had been suspended by the Navajo Tribal Council.

Sloan had earlier ruled that MacDonald had violated this agreement when he signed an order on July 20, 1989 directing former police chief Bill Kellogg to assume control of the tribal police force.

That was the day that supporters of MacDonald stormed the tribal administration building carrying clubs and bats. During the fracas, two MacDonald supporters were killed and several police officers had to be treated for injuries ranging from bruises to gunshot wounds.

This marks the first time that the tribal courts have enacted any type of punishment against MacDonald for his actions in connection with last year's turmoil on the reservation.

Court Ruling Will Affect Tribal Law

In a far-reaching decision to Indian Nations across the country, the U.S. Supreme Court ruled May 29 that an Indian tribe may not prosecute members of other tribes for crimes on its reservation.

The decision will affect those tribes that have retained criminal jurisdiction within their reserved land base territory and who implement arrest procedures for American Indians of other tribes.

Both the Menominee and Navajo tribes had lawyers reviewing the case to see how it might apply to their particular reserved land base territory and how it may affect criminal ordinances covering non-members of the tribe. It will for a time cause some kind of confusion because of past cases tried in tribal court, and pending cases. However, as in some cases, a decision affecting one tribe may not apply to others depending on the legal standing and history of treaties, state and federal law.

The court, by a 7-2 ruling, stripped the Salt River Pima-Maricopa Indian Community in Arizona of the authority to prosecute a California man accused of fatally shooting a 14-year old boy.

"Indian tribes lack jurisdiction over persons who are not tribe members," Justice Anthony M. Kennedy wrote for the court as it extended its 1978 ruling that barred tribes from prosecuting non-Indians for on-reservation crimes.

Kennedy said Indian tribes surrendered the sovereign authority to prosecute non-Indians for crimes on reservations when the tribes accepted the federal government's protection.

Justices William J. Brennan and Thurgood Marshall dissented. Writing for the two, Brennan said, "I do not share such a parsimonious view of the sovereignty retained by Indian tribes."

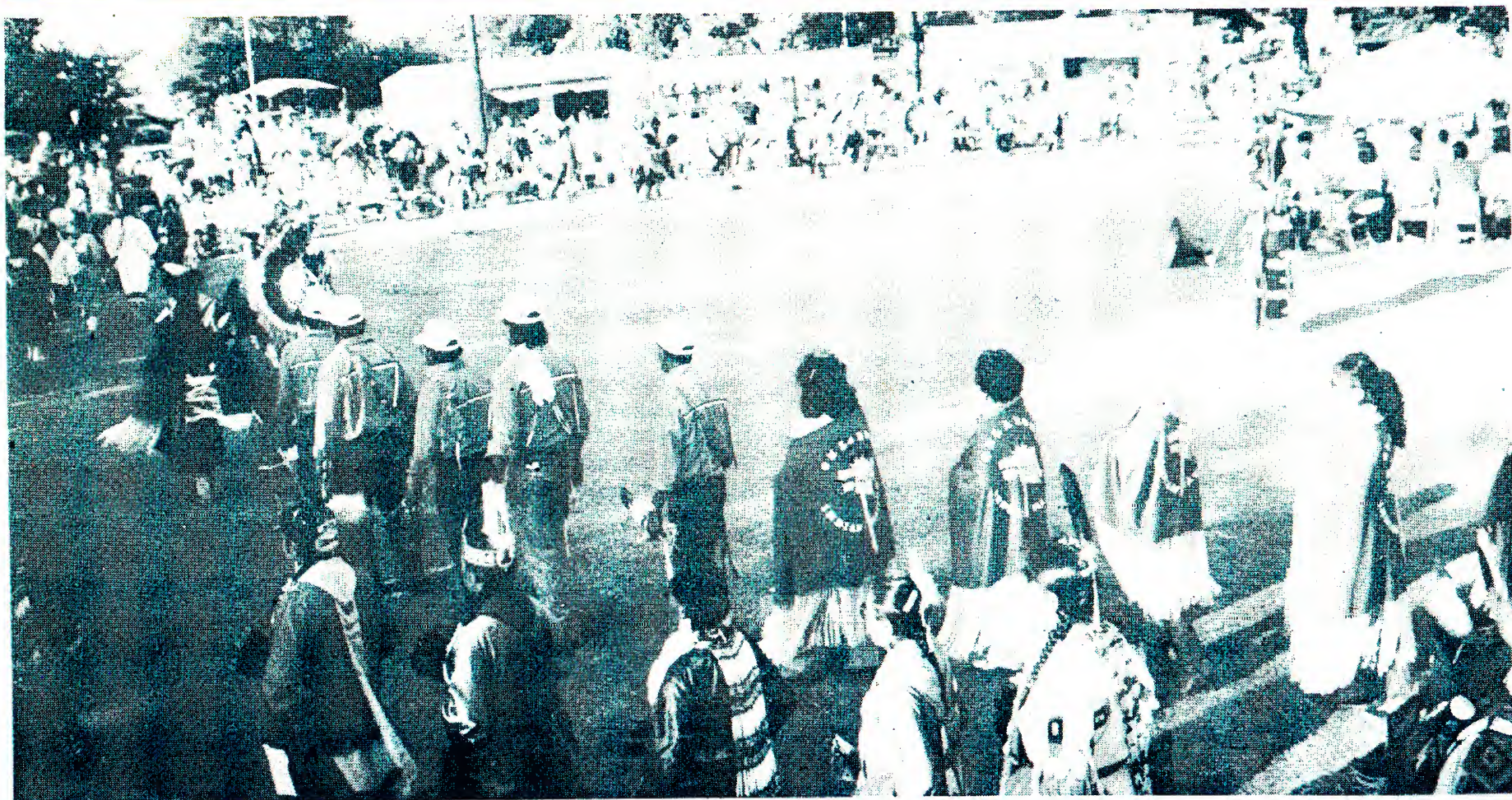
Albert Duro, a member of the Torres-Martinez Band of Cahuilla Mission Indians in California, was accused of the 1984 killing on the Salt River Indian Reservation near Scottsdale, Ariz.

The victim, Phillip Fernando Brown, was a member of a third tribe - the Gila River Indian Tribe.

Duro was living with his girlfriend on the reservation, and was working for PiCopa Construction Co, which the Salt River Pima-Maricopa Indian Community owns.

The 17th Annual Potawatomi

Pow Wow



Oklahoma Indian Nations, Co-Host For Annual Pow Wow, During The Final Grand Entry Sunday



One Dancer Waits And Watches....



... Another Dancer In Action

Pow Wow: The Dancers



There Were Outfits To Remember...



... All Over The Pow Wow Grounds



The Long And Short Of Pow Wowing



Buckskin Dancers Line Up For Judges



Pow Wows Can Be Fun, Can't They!



Carrying The Eagle Feather Flag



Pow Wow: The Personalities

Four Members Of The Business Committee And One Member Of The Grievance Committee Parade In. From Left Are Chairman John A. "Rocky" Barrett, Vice Chairman Linda Capps, Grievance Committee Member Esther Lowden, Secretary Treasurer Bob Davis And Business Committee Member Hilton Melot.



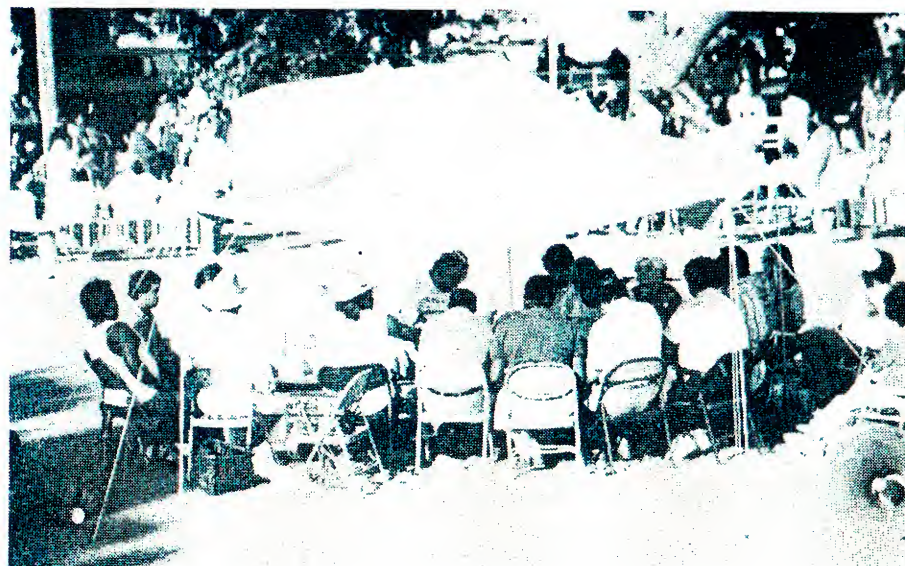
Head Singer Leonard Cozad Sr.



J.P. Motley Honors Head Lady Dancer Nikki Owings



Pow Wow Coordinator Orval Kirk And Daughter



The Drummers Are An Important Part Of The Pow Wow

Pow Wow: The People



People Lined Up For The Traditional Free Meal



Eating At The Pow Wow Is A Family Affair



Shoppers Look For Bargains At One Of The Booths



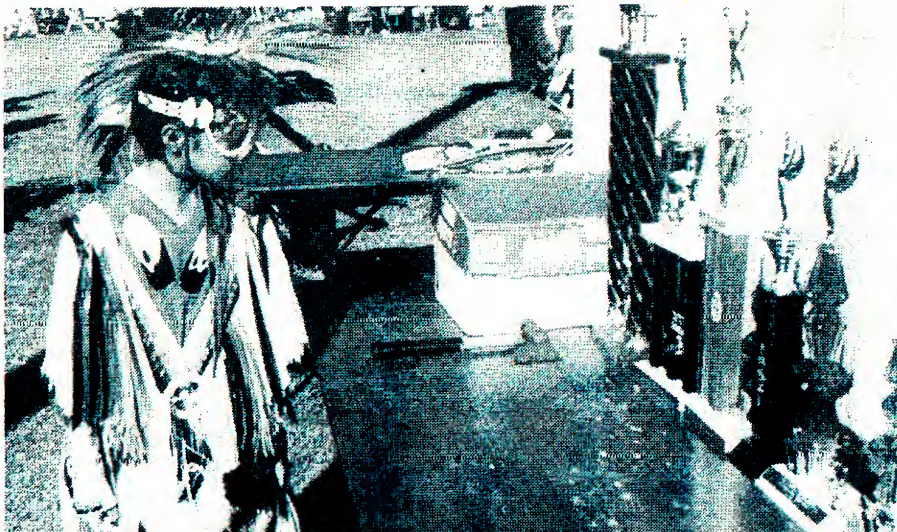
This Tent Was A Popular Spot At Mealtime



The Seniors Citizens Sold Arts And Crafts In The Tent Pavillion



Gift Shop Also Was A Popular Destination



Young Dancer Admires The Many Trophies



Religious Group Cleaned Up Grounds Each Night



Watkins brings gubernatorial campaign to tribe

Third District Congressman Wes Watkins, now a candidate for governor of Oklahoma, recently used the Long Room at Potawatomi tribal headquarters as the site of a meeting with Shawnee constituents. Watkins, who as a member of Congress as helped

the tribe on several matters, was campaigning along with his wife Lou, pictured at the far right in the left hand photograph. In the picture at right, Watkins visits with tribal accounting director Carolyn Sullivan.

TRIBAL TRACTS

Anderson family holds reunion during pow wow

Members of the Anderson family held their reunion at tribal headquarters during Potawatomi Days June 29-July 1.

The following people were honored:

- OLDEST DESCENDANT - Minnie Farrington, 79 years, (John)
- YOUNGEST DESCENDANT - Alyssa Anderson, 5 months, (Pete)
- MOST MILES TRAVELED - Cloyd Smith, Vancouver, WA, 2,000 miles, (John)
- LEAST MILES TRAVELED - Perry A. Smith, Tecumseh, OK, 3 miles, (John)

The family thanked the tribe for the use of the tents provided for such gatherings. According to Craig Anderson, Anderson descendants came to the reunion from Colorado, Connecticut, Kansas, Oklahoma, Oregon, Texas, Washington.

Help needed in finding blood degree

Descendants of the following five allottees show no blood degree. If you have any information to help us find blood degrees, please call or write to the Tribal Rolls office.

1887 Citizen Band Potawatomi Indian Allotment

Leo Bourassa CP-855 (37)
Peter Tesson CP-919 (22)
Joseph Miloche CP-745 (48)
Marion Michener CP-178 (1½)
daughter of Grace B. Michener CP-177

George Pettifer, Certificate 130
Elizabeth Pettifer, Certificate 131

Ogee, Beaubien reunion Oct. 20

The Ogee and Beaubien Reunion will be held October 20, 1990, with a golf tournament at 9 a.m., visiting and socializing from 1 p.m. until dinner at 5:30 p.m.

For more information contact Phillip Ogee, Box 81, Choctaw, OK 73020 (405) 390-2632, or James D. Holt, 1409 Lahoma Dr., Pryor, OK (918) 825-2987.

HowNiKan receives donations

Lily Iske, CO - \$1.00
Gene Foresman, AZ - \$5.00
Vernice A. Slaven, CA - \$5.00
Walter Feldman, TX - \$5.00
Norma J. Catlege, OK - \$10.00

Tribal member has anniversary

Congratulations to Tribal member Lillian Lewis Mimnaugh and her husband Patrick of Apache Junction, Arizona, who celebrated their 60th wedding anniversary on July 22, 1990. Lillian is a descendant of Wesley Lewis.

Tribal membership statistics as of June 29, 1990

TOTAL LIVING MEMBERS PER STATE

Alabama - 54
Alaska - 52
Arizona - 305
Arkansas - 120
California - 1,906
Colorado - 294
Connecticut - 16
Delaware - 2
District of Columbia - 8
Florida - 152
Georgia - 66
Hawaii - 20
Idaho - 73
Illinois - 179
Indiana - 53
Iowa - 38
Kansas - 1,251
Kentucky - 16
Louisiana - 62
Maine - 6
Maryland - 26
Massachusetts - 25
Michigan - 58
Minnesota - 28
Mississippi - 25
Missouri - 327
Montana - 75
Nebraska - 42
Nevada - 138

New Hampshire - 1
New Jersey - 34
New Mexico - 170
New York - 69
North Carolina - 30
North Dakota - 3
Ohio - 38
Oklahoma - 5,665
Oregon - 170
Pennsylvania - 47
Puerto Rico - 1
Rhode Island - 3
South Carolina - 23
South Dakota - 23
Tennessee - 61
Texas - 1,263
Utah - 73
Vermont - 8
Virginia - 72
Washington - 347
West Virginia - 3
Wisconsin - 38
Wyoming - 40
Total Members With No Current Address & Overseas - 1,839
Total Living Members - 15,466
Enrolled June 30, 1990 - 146
Total Living Members - 15,612
Average Age - 36
Over Age 80 - 343
Total Deceased - 1,364



Jane with Will, 5, and Mollie, 15 months

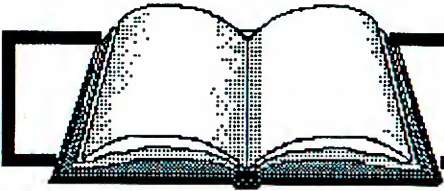
Tribal member completes master's degree work

To HowNiKan:

Guess I'll toot my own horn! I'm extremely proud of myself for getting my master's! It took me six years to get but it was worth it! I worked on it between a full-time job and was interrupted twice to have my children and stay home with them.

Thanks for giving recognition for honors in the HowNiKan! I'm very proud to be Potawatomi!

Jane Dickinson Davis
Norman, Oklahoma



For the record...

Business Committee Meeting Minutes, May 21, 1990

Present: Chairman John Barrett, Vice-Chairman Linda Capps, Secretary Treasurer Bob Davis, Committeeman Hilton Melot, Grievance Committee members Jerry Motley, Esther Lowden, Tribal Rolls Director Mary Farrell.

Chairman Barrett called the meeting to order at 6:30 p.m.

It was noted by Chairman Barrett that the meeting was held on May 21, 1990 in order to fulfill the constitutionally required meeting to be held the fourth Thursday in May. Due to a conflicting schedule, the meeting could not be held on May 24, 1990, as required by Article 14 of the Constitution.

Hilton Melot moved to approve the April 25, 1990 minutes; Bob Davis seconded; Passed 5 in favor.

Business Committee recessed at 7:05 p.m. and convened as Tax Commission.

Business Committee reconvened at 7:10 p.m.

Bob Davis moved to approve Resolution #90-132 enrolling 23 descendency applicants; Linda Capps seconded. Passed 5 in favor.

Hilton Melot moved to approve Resolution #90-133 enrolling 24 descendency applicants; Linda Capps seconded. Passed 5 in favor.

Linda Capps moved to approve Resolution #90-134 enrolling 29 descendency applicants; John Barrett seconded. Passed 5 in favor.

Hilton Melot moved to approve Resolution #90-135 approving 15 tribal members eligible for enrollment under previous blood quantum guidelines; Bob Davis seconded. Passed 5 in favor.

Bob Davis moved to approve Resolution #90-136 requesting the Secretary of the Interior, Bureau of Indian Affairs, to intervene on behalf of the Citizen Band

Potawatomi Indian Tribe of Oklahoma in pending litigation against them by the Oklahoma Tax Commission which may be decided by the Supreme Court of the United States of America; Linda Capps seconded. Passed 5 in favor.

Linda Capps moved to approve Resolution #90-137 requesting the Citizen Band Potawatomi Indian Tribe to enter into a contractual agreement with the Indian Health Service, Oklahoma City Area, to provide \$20,932 to be used for alcohol and substance abuse prevention and treatment; Bob Davis seconded. Passed 5 in favor.

John Barrett moved to approve Resolution #90-138 requesting the Citizen Band Potawatomi Indian Tribe of Oklahoma to enter into a mature contract status agreement with the Indian Health Service, Oklahoma City Area, to provide for P.L. 93-638 Indian Self-Determination Funds to be used for the Community Health Representative Program effective November, 1990; Bob Davis seconded. Passed 5 in favor.

Meeting adjourned at 11:00 p.m.

Special Business Committee Meeting Minutes, June 5, 1990

Present: Chairman John A. Barrett, Vice-Chairman Linda Capps, Secretary Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Francis Levier.

Business Committee moved to approve \$78,466.16 for paving of roads and parking at the Potawatomi Pow Wow grounds. Passed 5-0.

Business Committee moved to appoint Gene Bruno as Grievance Committee Member #3 to replace Esther Lowden. Passed 5-0.



A Potawatomi welcome to these new members

Anderson, Diana Sue
Anderson, Gregory David
Anderson, Holly Lee
Anderson, Jeffrey Michael
Arrasmith, Andrew Joseph
Arrasmith, James Nathan
Arrasmith, Pamela Gean
Barnes, Eric Robert
Barton, Courtney Diane
Bauer, Colleen Kimberly
Bazhaw, Lana Jayne
Blair, William Frederick
Boswell, Justin Craig
Botand, Lucina Renee' Braugh
Boyles, Eric Lee
Braugh, Jane Margaret
Braugh, Sarah McGill
Browning, Jennifer Melissa
Butler, Radonda Lynn
Cheatwood, Jeffrey Ryan
Coulter, Jessica Isis Amber
Cranford III, Jack
Cranford, Catherine Rae
Cunningham, Bonnie Louella Nunn
Dean, Jason Ryan
Dean, Jeffrey Raymond
Dirkx, Marielle Elisabet
Dirkx, Victoria Jaymes
Dougan, Lance Franklin
Dougan, Randy Lee
Dougan, Tiffany Demetra
Faulkner, April Jean
Feltus, Alysix Monique
Feltus, Kasey Lynn
Feltus, Sabrina LuAnn
Fleming, Donald William
Fuller, Aaron Lee
Fuller, April Dawn
Gardom, Jesse. T. James
Gardom, Rebecca Lynn
Gardom, Sarah Marie
Haines, Aaron Sean
Haines, Ryan Christopher
Hartness, Vincent Scott Tomey

Hedrick Jr., Grant Gilbert
Hedrick, Aaron Gilbert
Hedrick, Heath Pete
Henderson, Kevin Leo
Higdon, Macen Edward
Hillhouse, Kenneth Ray
Holder, Dennis Dean
Holder, Jonathan Allen
Holloway, David Michael
Holloway, Marcus Ray
Hollway, Travis Scott
Jack, Kenneth Paul
Jack, Lynette Mae
Jimenez Jr., Mark Anthony
Jones, Brandi Lee
Jones, Darla Sue Crow
Kemp, William Taylor
Kenison, Bryan Leroy
Kritkauskay II, Robert Elwood
Kritkauskay, Kelly Lynne
Kritkauskay, Reade Emery
Lee, Dale Ray
Lee, Laryssa Michelle
Lindsey, Cassi Kaye
Maddux, Elizabeth Jane
Martini, Angela Suzann
Martini, Christopher Damon
Mathes, Kenneth Alan
Mathes, Loreen Alta
McGirt, Christopher Carl
McGirt, Michael Dean
Morgan, Dax Anthony
Morrison Jr., Terry DON
Morrison, Heather Maria
Moutaw, Gayla Sue
Nickels, Bradley Allen
Nickels, Melissa Dawn
Nielsen, Brande Nicole Jene
Nielsen, Chrystia Venise
Nielsen, Shayla Dawn
Nixon Jr., Garth David
Nunn, Roger Lynn
O'Hern, James Michael
Oblander, Liann Marie Boyles

Parsons, Shannon Kay
Perkins, Brenda Jean
Phillips, Berry Wayne
Phillips, David Ryan
Phillips, Dennis Ray
Phillips, Heather Marie
Roberson, David Earl
Roberson, Dena Jean
Sanders, Jennifer Elizabeth
Sanders, Phillip David
Schildhause, Alexandra Molly
Schildhause, Chloe Andrea
Schonefeld, Kathleen Ann Braugh
Sebring, Melody Renee
Sebring, Shannon Marie
Shadden, Amanda Lee
Shadden, Cedric Bernabe
Shadden, Richard Dallyous
Spurlock, Cory Stephen

Spurlock, Heather Noelle
Staller, Daniel Joseph
Staller, Don Howard
Stum, Lisa May Boyles
Tagye, Mary Lou
Talbert, Renee' Lynne
Talbert, Warren Jeffery
Upton, Misty Dawn
Upton, Terry Christopher
Vargas, Jolene Conception
Vincent Jr., Scott Turner
Vincent, Jenifer Michelle
Waddell, Colin Edward
Wallace, Deborah Ann
Ward, Eric James
Whistler, Michael Kevin
Williams, Alexandra Sharon
Williams, Jon Matthew
Wise, Lori Lynn

South American Indians object to 1992 Columbus celebration

Delegates at a conference of South American Indians recently strongly condemned Spain's plans to stage an international celebration in 1992, on the 500th anniversary of its discovery of America.

"We have come together in our profound rejection of the celebration in 1992, and called for the strengthening of Indian unity to achieve the definitive liberation of our people," some 300 Indian delegates from 120 different communities throughout the continent said in a statement.

Spain is planning to host a World's Fair in Seville in 1992, to commemorate the quincentenary of Christopher Columbus' discovery of America on Oct. 12, 1492. Columbus was an Italian explorer, but his transatlantic voyage was funded by King Ferdinand and Queen Isabella of Spain.

In 1992 Spain will also host the Olympics in Barcelona, while Madrid will hold the revolving title of the cultural capital of the European Community.

The Indians, who issued the statement at the close of the four-day conference in Ecuador, said that the Spanish discovery and subsequent conquest of America brought nothing but enslavement and death to indigenous populations.

A diary of St. Mary's Mission

Swiss priest challenged by 'great American desert'

Editor's Note: Beginning this month, the HowNiKan will reprint the fascinating diary of Father Maurice Gaillard, recorded more than 100 years ago as he worked among the Potawatomi in Kansas. The diary is lengthy and will be divided among several issues. The following introduction sets the scene:

During a cold, bleak winter, a hundred and three years ago, on the prairies of Kansas, Father Maurice Gaillard, S.J. began his apostolic labours among the Potawatomi Indians. The diary presented in the following pages records the joys, the sufferings, the consolations and the disappointments that fell part of the activity of his day.

The interweaving of these lights and shadows helped fashion this intrepid missionary. The diary was not written, however, as a personal account, but rather as a mission record. The impersonal aspect, therefore, makes it less entertaining, but perhaps all the more valuable from a historical point of view.

The task of translating and editing an original work is always attended by certain difficulties. This diary was no exception. Father Gaillard wrote the diary in Latin. The problem rendering a precise but idiomatic translation was a constant challenge. A sincere attempt was made to convey as accurately as possible the exact meaning of each entry of the diary. Some inconsistencies of Latin constructions, ambiguous phrases and misspelling appear in this work. Such defects are very understandable when one recalls that Father Gaillard was pressed for time frequently, and hence, hurriedly jotted down the affairs of the day. No doubt many of these entries were made after a strenuous day of traveling on horseback to his flock scattered in two or three directions from the mission.

Another problem, although not a major one, is the different ways in which the

word Potawatomi is spelled. Some of the spellings are: Pottawattomies, Pottawatomy, Pottawatomies and Potawatomi. Fredrick W. Hodge, an outstanding authority on the Indian question, in his work, *Handbook of American Indians North of Mexico*, uses the spelling Potawatomi. Reverend Gilbert Garraghan, S.J. in his book *Jesuits of the Middle United States* uses, also, this same spelling. As far as possible, therefore, the spelling Potawatomi has been followed; however, in quoting other sources, the spelling of this word varies, as will be abundantly clear by scanning the following pages.

A more bewildering and trying problem was the task of deciphering the entries of the last few years of the diary. Father Gaillard was afflicted with palsy the last twelve years of his life. As he drew nearer to his death his condition became worse, the result being that his handwriting became almost illegible.

Another difficulty is the large lacuna in the diary. Unfortunately there is a gap of twenty years in this work. Father Gaillard began writing the diary in 1846, but gave it up in 1850 and did not commence writing again until 1869. In order to bridge the gap we have added another chapter comprised of Father Gaillard's own account of the years between 1850-1869. This account is taken from a letter written by Father Gaillard to Father Walter Hill, S.J., and later published in the *Woodstock Letters*.

Finally, the problem of identifying the innumerable persons recorded in the diary, who have passed long since into oblivion, kept the translator sufficiently occupied. An attempt was made to find some data about each person. Unfortunately, no information was available on some of the people listed in the diary.

If Father Maurice Gaillard's saintly life is a little better known and revered, the translator will feel amply rewarded for whatever difficulties he had to encounter in this work.

BIOGRAPHY OF REVEREND MAURICE GAILLAND, S.J.

Father Maurice Gaillard, the author of this diary, was born in the Canton of Valsis, Switzerland, on October 27, 1815, and entered the Society of Jesus on his nineteenth birthday, October 27, 1834. He made his novitiate at Brieg, in the diocese of Sion, Switzerland. He followed the usual course of studies for a Jesuit seminarian. On April 11, 1846, in the Bishop's domestic chapel, Maurice Gaillard received the sacred orders of the priesthood. Rt. Reverend Stephen Marilley, Bishop of Lausanne and Geneva ordained him.¹

During the revolution of 1847, the Jesuit college of Freiburg was seized and the Jesuits sent into exile. The Spring of 1848 witnessed many Swiss Jesuits leaving for Turin and Chambery. Father Gaillard was among the number to come to the new world. For years he had a great desire to be an Indian missionary, and now God in His Providence disposed events to permit the fulfillment of his wishes. Father Gaillard went first to St. Charles, Missouri, a little village a short distance from St. Louis, Missouri, to await his call to the Indian territory. With realistic touches, he described his joy in being summoned to Kansas:

Shortly after his (Verreydt's) arrival, whilst in St. Charles, I received the news that I was appointed by my superiors as missionary among the Pottawatomies and would soon leave for the Indian territory. Need I tell you, Dear Father, (DeSmet) that my heart leaped with joy at these glad tidings, and that I longed with impatience for

the hour of departure? It came at last. One morning whilst I was walking in the garden, musing with delight on the condition of the far-off flock that was committed to my care, the steamboat arrived and rang the signal for us to come on board. Bidding a hasty farewell to the good Fathers at St. Charles, (...) I embarked.²

Upon arriving at Sugar Creek mission in the present Linn County, Kansas, Father Gaillard was overcome with fever. For a few days he was confined to bed. During these days of sickness he felt the full weight of loneliness, recalling the majestic mountains of Switzerland; from whose rocky heights wild mountain torrents rushed to the lakes below. In a semi-delirious state he imagined partaking of this cold water to satisfy the maddening thirst that consumed him.

After his recovery, Father Gaillard accompanied the Jesuits and the Ladies of the Sacred Heart to Wakarusa, the mission station of Father Christian Hoecken, S.J. They arrived at this mission on August 19th. Father Gaillard describes his meeting with Father Hoecken in these vivid details:

Father Hoecken's house being a mile farther, we continued penetrating the wood and soon found ourselves in a village containing over 100 lodges, surrounded by fields and gardens. The Missionary's house was in the centre, and could be distinguished from the rest by the cross, which was placed over that portion that was used for a church. I immediately descended from the wagon, and hastened to see the Rev. Father, for I was impatient to look on a man in long missionary labors. When I entered he was standing in the middle of the floor,

dressed in his surplice and stole, to hear the confessions of his flock. His body, bending to the ground, his white silvery hair, and thin pale face told me enough of his privations, his sufferings and arduous labour. I embraced him with a deep feeling of respect and veneration, and then said, "My Father, if you want assistance, I come to offer you my service for the benefit of your dear Indians, and a I shall think myself happy, if I shall be of any use." "With all my heart," he replied, "I accept your offer; for during many days past, I have been praying to God to send us some companions to come out and share our labours." These words filled me with joy and consolation (...). I was more than contented to exercise the duties of my ministry among the unhappy, forsaken savages of the great American desert.³

While visiting at Wakarusa, Father Gaillard employed his time profitably learning the basic rudiments of the Potawatomi language. He attended Father Hoecken's instruction classes for the Pottawatomies, and according to his own testimony he improved daily. "At first, the sounds of the words appeared to me very strange and difficult, but by degrees, and as I commenced understanding it a little, it became daily easier and smoother to my mind, and I found it to my great astonishment a rich and expressive though an uncultivated language."⁴

On September 7th, Father Verreydt, the superior, Father Gaillard, the Ladies of the Sacred Heart, Brother George Miles, Joseph Bertrand, a guide, and Charlot, an Indian boy, set out for their final destination. Some weeks preceding the arrival of this group, Father

Verreydt had definitely decided on a location on the northern side of the Kansas River, at the present site of St. Mary's College, St. Mary's, Kansas. They arrived at their new home on September 9, 1848. Two log cabins had been erected, but as yet no doors, windows or floors had been built in these houses. The Fathers and the Indian helpers had to begin immediately to make them habitable for winter. "The Fathers' house was one story high, covered with boards, the crevices between the logs being filled with sticks and clay. The house for the Ladies and the Indian girls was of better finish, being two stories high and having the rooms rudely plastered."⁵

From the date of his arrival at St. Mary's, September 9, 1848, to his death nearly thirty years later, Father Gaillard dedicated himself completely to the spiritual and temporal welfare of the Potawatomi Indians of Kansas. Fortunately, he has recorded faithfully in his writings the important happenings of these thirty years. These events are highly significant in one's understanding of the character of Father Gaillard, although kaleidoscopic as they may be when passed in review. He saw Kansas first as an Indian territory with warfare going on between the Potawatomi and Pawnee. He saw the gold seekers in 1849 passing through Kansas on their quest for hurried wealth; he saw the little log chapel of St. Mary's mission become the first cathedral for the vicariate of Kansas, and Father J. B. Miede, S.J., become the first Vicar-Apostolic of Kansas. He saw the advent of the White settlers who were covetous of the land of

Gaillard compiled dictionary, grammar, prayerbook

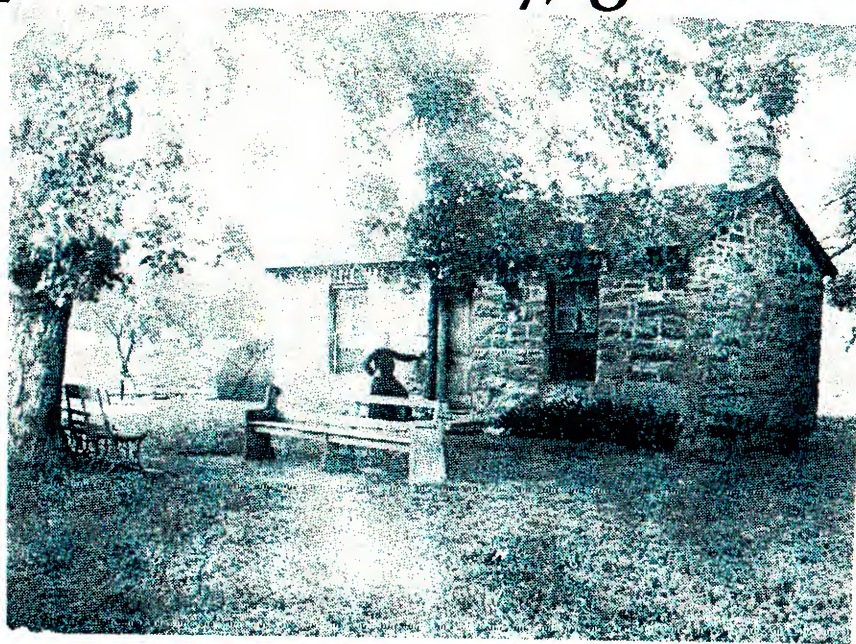
the Indians, gaining it frequently by devious means. He endured Civil War, droughts, and pestilences. He beheld many Indians fall victim to whiskey, and, finally, he witnessed what he called "the gloomiest page of the Pottowatomie mission" — the Indians selling their land to the whites and leaving for new homes. These are the deep and the fine lines that sketch the background against which Father Gaillard lived his heroic life of love of God and man.

For some months Father Gaillard laboured assiduously learning the Potawatomi language. He became in time not only adept in speaking the language, but composed a large dictionary and grammar of this tongue.⁶ Besides this work, he compiled and published a prayerbook containing hymns, meditations, psalms and prayers in Potawatomi. The title of this work was: "Potawatomi Nemewinin IPI Nemenigamowinin." This prayerbook is used even to this day by the Potawatomies.⁷ Besides Potawatomi, he mastered, also, some dialects of the Algonquin family. To add to his knowledge of these languages, he had a skillful command of two or three Romanse languages, as well as an easy familiarity with Latin.

That Father Gaillard was a scholar of languages and othnology to no small degree is amply testified by the following extract from one of his letters to Reverend Walter Hill, S.J.:

That the Pottowatomy Indians belong to the Semetic race, may be inferred, it seems to me, from the great analogy of their language to the Hebrews; and from the similarity of their habits with these of the Jews. First: In the Pottowatomy language the personal pronoun is inserted in the verb, as is done in Hebrew: with this difference, however, that in the Pottowatomy it is placed in the beginning of the verb; while, in the Hebrew it is at the end. When two personal pronouns are so combined that one is the subject of the verb, and the other the object, as for instance, 'he is angry against us! That combination is expressed in both languages by a final variation in the verb. Besides, both the Hebrew and the Pottowatomy have a greater number of voices than any of the European languages: this constitutes the chief beauty and strength of the languages; e.g. besides the voices peculiar to the Latin, causative, frequentative, etc. etc. Secondly: As regards family and social habits, the Pottowatomies, like the Jews, call first cousins, 'my brother, my sisters.'⁸

This scholarly attainment, however, of Father Gaillard was not his most striking characteristic. For the human touches, as well as the profoundly spiritual depths of his character we can best turn to the writings of Brother Louis deVriendt, S.J., a contemporary of Father Gaillard, who wrote a little biogra-



Pay Station At St. Mary's
(Photo courtesy Gladys Moeller)

phy of his Spiritual Father and dearest friend. The charming simplicity, naivete, and the graphic details of Brother deVriendt's account makes it invaluable for a closer study of the spiritual forces of this remarkable missionary. According to Brother deVriendt, Father Gaillard had his ear cocked always to "someone sick," or "some Indian across the river wants you." After a weary day of traveling, Father Gaillard would first ask if any sick calls came for him. If such were the case, he would mount his horse without stopping to rest and gallop off to the one summoning that the cook would forget to keep Father Gaillard's supper warm. Such thoughtlessness did not disturb him, but rather he seemed to delight in such treatment. Father Gaillard spent many evenings after supper visiting with the Brothers, recounting the experiences he had that day with the Indians. Like a true Boswell, Brother deVriendt jotted them down, leaving us a wealth of stories that lend vivid insight into Father Gaillard's love and solicitude for the Indians, the tremendous power he exercised over them, as well as some of the bitter disappointments that came in his ministry.⁹

A few extracts from deVriendt's *Biography of Father Gaillard* may help us understand more intimately this giant of God. The following account reveals the respect and veneration some of the Indians held for Father Gaillard:

Father Gaillard told an Indian to give his wife some beef soup. Father came back next day and the Indian was bloody and had a knife. He said he had killed his cow because you (Father Gaillard) have told me to make some soup. "How many cows do you have?" (Father Gaillard asked). "Only one cow," he said. Father Gaillard replied, "That will be hard on you. You will have no more milk." But the Indian said, "My wife will have beef soup anyways, and I will have done what you told me to do."¹⁰

The zeal for souls that drove

Father Gaillard to such heroic sacrifices is beautifully exemplified by his speech to the Indians.

Before I go listen well to my words, as you say that we have done so much for you, pray then that Almighty God may enlighten the prairie Indians who are yet in darkness, and when you have a chance to talk with the prairie Indians tell them to pray and to come to our church, to listen to the Catholics and to send their children to our schools so that they may learn to read and write, and in that way playing and eating and being together with the Catholic children — seeing that they are cheerful — they will ask to become Christians, and that will attract their parents to do the same. Please do that which I have told you and Almighty God will surely bless you.¹¹

Brother deVriendt tells us of another incident of a half-breed by the name of Charles whose children attended the mission school. This man was most anxious that his children be good, but he did not care about his own soul. Brother deVriendt records their conversation in this most realistic manner:

(Father Gaillard): "How do you do, Charles."

(Charles): "I am very sick, Father."

(Gaillard): "Well, I have come to help you at your last moments because you look like you are going to die soon."

(Charles): "Are you going to cure me, Father, I will be very glad because I like to live a little longer."

(Gaillard): "I am going to cure your soul which has cost the blood of our God, and which has done you so many favours — Who has given you a good wife, who wants that you die happy, and who has given you such good children, above all who did not let you die in your sins, for many other people die as they • have lived."

(Charles): "Well, Father, you came to cure me but I am growing worst — all what you told me I know that."

(Gaillard): "Well, my friend, I have told you all this so to move you to kindness to make your peace with Almighty God, with a good confession because you are so much indebted to your God."

(Charles): "Oh Father, confession —

I have no time for that, I have to think on something else."

(Gaillard): "I know my good friend, you have very little time and you must now use that time to die well by making a good confession and a firm contrition of heart for offending Almighty God, and make a good resolution never to offend your God anymore."

(Charles): "Oh Father, no use all that talk to me. All that I want is to get well, and for the rest I do not care. If I must die let me alone and that is all that I ask of you."

(Gaillard): "Now, Charles, you do not want to be the friend of Almighty God — remember that I have shown to you the mercy of God, and he wants yet your friendship, and he will pardon you all your sins and offenses. Have pity on your soul — your time is short."

(Charles): "Never mind, Father, I care little about what you say. I shall die, I know that very well, but I want none of your services for that. I can die by myself."

(Gaillard): "So you despise the priest, the one who loved you so much, and all that (he) can do for you — so do you, also, despise God who has shed his blood for you, but who in a few minutes will judge you, and as you did not want to serve him during life, you will have to serve him in the next."

Scarcely these words were uttered, and the poor fellow was before his Judge. He knows now what it is to despise God and his grace.¹²

The intense sorrow that weighed on Father Gaillard's soul in later years when he saw his flock scattered, and corrupted by the white men, is foreseen by the prophetic ring of his words to Brother deVriendt:

Almighty God has certainly blessed these Indians with many graces, but I fear for some because they are beginning to be molested by the whites, and that is very dangerous for them — that is what makes my heart bleed when I think on it. And the time is not far off that those good people will get corrupted by coming in contact with the whites. ... O Lord, spare my Indians from those evil days which I now already foresee. Yes, that there morals will be spoiled, even that they will swindle them out of their little property and cast them forth as dogs not worthy to be among them, and that they will be obliged to leave their reserve where now are settled on.¹³

These scattered sketches of Father Gaillard from the pen of Brother deVriendt clearly testify that Gaillard was a man of no ordinary virtue. For the spiritual welfare of the savages he would endure any pain or privation. The inclemency of the weather, the distance of the place, nor the hardship of travel did not deter him from seeking out the most abandoned soul who may need the consolation of the last sacraments or the encouragement of Christ's love to bring peace and happiness into his life.

For thirty years he deprived

HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

The HowNiKan is a member of the Native American Press Association. Reprint permission is granted with publication credit to the HowNiKan and the Citizen Band Potawatomi Tribe.

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All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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Attorney reviews significant court victories

Continued from page 1

District Judge Luther) Bohannon was all wet and reversed his order." Minnis also reviewed four U.S. District Court victories, two involving the state Tax Commission and two in the bingo case. He noted that money judgments against the former operators of the bingo hall were "the bad news — there's no money. They are defunct or bankrupt."

The Oklahoma City attorney noted that, overall, these cases are "an indication to those who would seek to take advantage of the tribe that we will proceed against them." He also noted that "the very splendid victory" in the cigarette case "is not final — they have asked for a Supreme Court review." However, he said his latest information was that the case will not be heard, letting the decision stand.

"The tribe has regained full control of the bingo hall and has an injunction on the Tax Commission," he said. "Other tribes are trading on our successes ... I don't know of another that has such a judgment."

John M. Arledge, presenting the tribe's audit for the previous year, noted that the tribe had received a prestigious accounting award and "also received reimbursement at a rate higher than ever — that's a tribute to a fine staff." He said the tribe's total assets as of Sept. 30, 1989, were \$12 million. Tribal enterprises provided operating revenue of \$8 million.

Barrett announced that Gene Bruno had been appointed to replace Esther Lowden on the Grievance Committee. Mrs. Lowden is now the full-time curator of the tribal museum and operates the gift shop there.

The chairman also took some



First Oklahoma Bank President Dennis Jett addresses meeting

time to expand on the propositions approved by the tribe. The regional offices, he said, would be established in areas where there are large concentrations of Potawatomis and a sufficient number of volunteers can be found to staff the office. "We will ask for volunteers willing to work one or two days a month," he said. "If there are enough, we will rent an office and furnish it. We will let them contact and organize the tribal members in that area."

"We hope that the Regional Councils might mature enough to become part of tribal government," Barrett said, "so that we will have regional representatives on the Business Committee." He said meetings of the committee could be held by satellite hookup. "Those changes will require a constitutional change, he noted."

On tribal enrollment, Barrett pointed out that there is currently nothing in the constitution to prohibit enrollment in two tribes simultaneously. "The federal government won't allow that," he

said. He also noted that there had been more than 1,000 Potawatomis on the rolls with no blood degree. "We found blood degrees for about 700," he said. He noted that "we can't take anybody off the rolls under the current constitution."

"We will ask the Secretary of the Interior to call an election to amend the constitution," he said. "Indian Health Service is requiring Potawatomis to show CDIB cards (certificate of degree of Indian blood). It's like animal pedigrees — I don't like them." He said that even if the constitution is amended, "it is unlikely we will take people off the rolls. We probably won't enroll anyone new without Potawatomi blood. We're being forced into it."

Barrett then took several questions from the floor. One person asked if adopted children could be put on the rolls and was told no. Someone else asked if there are any full-blood Potawatomis. One response from the floor is that there are some Prairie Band full-bloods.

Another person asked if the tribe would have a three-year trial on the regional offices before taking the next step. "At least," Barrett replied, "maybe ten. It took that long to come up with the Regional Councils." In response to another question, he assured members that the regional council meetings will continue.

One question was how the Regional Councils have affected tribal elections. "We've come a long way since the old days when we had knock-down, drag-outs at General Council," the chairman replied. "The wisest wouldn't come; only the combatants. We had to get in a car and go get a quorum. Since the absentee ballots, we've had to take the government to the people. And we can't ask them to vote without information."

It was at this point that the only negative discussion of the day took place. Gilbert Dyke asked Barrett if it wasn't true that "you were voted out of office twice?" Barrett replied that he was never voted out of office, although a "group of rowdy insurgents" attempted to run him off when he was tribal administrator several years ago.

The moment quickly passed as someone brought up the question of the death penalty. Tribal member Tony Peltier noted that tribal members "traditionally don't take another tribal member's life."

Before closing the meeting in time to attend the free dinner on the pow wow grounds, those present voted unanimously, on a motion by Jackie Taylor seconded by Myra Cousin, to approve the minutes of the 1989 General Council. Kathleen Kiker made the motion, and Jack Barrett seconded it, to adjourn the meeting.